1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

A person's rights in his or her *okka* are represented by twelve pebbles, euphemistically called 'twelve pieces of gold' (*pannarandachchi pon*). At marriage a girl loses most of her rights in her natal *okka* and obtains them in her conjugal *okka* instead. The bride's family friend transfers eleven pebbles to the groom's family friend. Eleven pebbles are transferred and not twelve. One pebble is retained by the girl's natal *okka* and this is because the bride retains some rights in her natal *okka*. She never loses them entirely. She has always a home from home. Her natal home is called *tā mané* (mother's home?), and a woman always feels tenderly towards it.

A woman has a right to be maintained out of the funds of her conjugal *okka*. She is expected to do her share of domestic work under the guidance of the mistress of the house (*manépaṇikārti*). Not infrequently the mistress of the house is also her mother-in-law.

A woman is entitled to cultivate a patch of ground for ginger and turmeric, and to raise fowl and pigs, and the income from their sale is entirely *her* property which she may hold even against her husband or children. But she may work on this patch only after doing her share of domestic work for the day.[1]

The preference for leviratic unions helped in the assimilation of a woman with her conjugal family. The Coorg saw, 'I will not come down the steps I have climbed up', refers to the fact that once a girl entered her conjugal home she usually stayed there for good, marrying one of the brothers of the husband in the event of the death of the latter. A girl on marriage becomes a member of her husband's *okka* and widowhood by itself does not alter her legal status. She continues to be a member of her conjugal *okka*. In fact, if there are no heirs to her dead husband's *okka* she might be called upon to raise up seed for it by entering into '*okka parijé*' or '*makka parijé*' alliance. She is not permitted, however, to raise up seed for her natal *okka*. There was an instance of this in Nālknāḍ many years ago and it resulted in bitter hostility between the widow's natal and conjugal *okkas*.

Rights in a joint family are referred to as *sammanda*, and *sammanda* may be conferred or withdrawn. At marriage the bride acquires rights in the groom's house, and this is referred to as the

[1] Similarly, in the non-paddy season, men could cultivate small patches of land for ginger and turmeric. But they could only attend to them after they had done their share of the day's work on the ancestral estate.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

would allow him to go with pleasure, and said, I would immediately ask his Highness; but he begged me not, as he was sure the Rájah would allow him to go, if it were really for his advantage; here the conversation dropped, and being reported, it had a capital effect. 175* 643* 648*

This forenoon we took our leave of the Rájah, who received us in his palace, where he was amusing himself shooting blunt, but very heavy headed arrows, at different men, armed with spear and shield; whose business was to guard themselves, and receive the blow on their shields. He afterwards fired at marks, rode several horses in a ring, and lastly, managed two elephants, one of which he requested me to mount, and drove me about for a short time, and then dismounted. I had been informed, that in consequence of my increased rank, since I was last there, he had prepared an elephant as a present. I then imagined this was the one, but I was mistaken. He gave Meredith a bird's head, called Malliárapah, a gold-mounted Coorg knife, and sandalwood stick; and to me, two spears, a gold-mounted knife, sandalstick, and bird's head, and wished us a pleasant journey. With all this kindness, I could not help remarking, that his Highness had lost some of his affability, so easily are we led by circumstances, or by previous opinion, to fancy what, perhaps, has no existence. His conduct to us throughout had been kind and condescending, beyond that of any native Prince I ever knew, and was never equalled, in after times, but by the Rájah of Népaunee. He was particularly fond of the flower of the Calderah, called in Hindustáni, Kewrah, the odour of which is generally too strong for English organs, but sweet beyond any flower in the East. No man in his dominions dare use it, all being the property of the Mahá Swámi; as the finest flowers of their gardens are appropriated solely to the decoration of their temples, by all the other natives of India. [431] [422] [784]